

the French Government—that steps be taken to abolish slavery in the French colonies.

Mr. C. J. Ingersoll was permitted to say, that if he was not mistaken, the original suggestion came from Mr. Arago; but it was afterwards withdrawn, discovering that it would have a pernicious influence in France. It was a mere suggestion, and nothing more.

Mr. Bayly was glad of the explanation, though he did not understand the matter. He deferred to the gentleman's more accurate information. He then referred to San Domingo and the British West India Islands, to show that from happy and contented laborers, they had become a miserable and wretched race of free negroes, who have not a solitary rational idea of freedom.

Mr. Duer condemned the blending of the slavery question with that of congratulations to France. He thought that the time had now come for action, and he was prepared to vote. He gave way for explanations from Messrs. Bayly, Giddings and Tuck; and when he finished his remarks—

Mr. Ashmun obtained the floor. After many suggestions were made, and questions put and answered—

A motion was made to adjourn, and on which the yeas and nays were ordered.

Mr. C. J. Ingersoll—want to ask a question. [Order, order.] I wish to ask a question. If the Chair calls me to order, I will sit down. [Order, order.]

The Speaker—Gentlemen will preserve order. Mr. C. J. Ingersoll—The gentleman is out of order by so loudly crying 'Order.' [Order, order.]

The Speaker—The gentleman can ask a question.

Mr. Ingersoll—If the matter is referred to a select committee, will it be a subject of debate when the committee make a report?

The Speaker—It can then be debated. The clerk will call the yeas and nays.

The result was announced—Yeas 80, Nays 80.

The Speaker—The Chair votes in the affirmative—Yeas 81, Nays 80.

Laughter ensued, and cries of 'Good, good.' And the House was declared adjourned until to-morrow at 12 o'clock.

From the Washington Union of Friday.

RESOLUTIONS OF SYMPATHY PASSED.

We are happy to state, that, after several hours' discussion in the Senate, yesterday, upon the resolutions declaring their sympathy with France, in the establishment of a republic, they were passed unanimously, by 32 yeas.

The following is the resolution, as modified, which was unanimously adopted:

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, That, in the name and behalf of the American people, the Congress of America are hereby united to the people of France, upon the success of their recent efforts to consolidate the principles of liberty in a republican form of government.

Sec. 2. And be it further resolved, That the President of the United States, be, and he is hereby requested to transmit this resolution to the American minister at Paris, with instructions to present it to the French Government.

SECOND TRIAL OF DR. HUDSON.

We find in the Boston Daily Advertiser a report of the second trial of Dr. E. D. Hudson, on a charge of false imprisonment, made by a colored girl named Linda. The trial was held at the Court-house, on Monday last, and attracted much attention. Linda was in Northampton in the summer of 1845, with a Mr. Hudson and family, and was held as their slave. Dr. Hudson brought her up, against her will, before Judge Wilde, on a writ of *habeas corpus*. She was close to her freedom; but she preferred to return to Mr. Hudson's family. After this she brought a suit against Dr. Hudson for false imprisonment. The jury did not agree. A second trial was held, and Chief Justice Shaw delivered the opinion of the Court, that the question should have been left to the jury, whether Dr. Hudson was authorized by Linda to apply for a writ of *habeas corpus*; with the instructions, that if he was so authorized, the action against him could not be maintained. The verdict was accordingly set aside, and a new trial was obtained. Linda expressed a desire to be free. But suppose she did not, and that she wished to remain a slave. It appears to us that, under such circumstances, that would be a good kind of law which would decide that no human being has a right to be a slave. From whence does a person obtain authority to put himself or herself, body and soul, absolutely at the disposal of another? A slave is placed in false relations to both men and God, and can perform his duties to neither. Who then is justifiable in assuming these relations? No one. And if so, no one is to be condemned for endeavoring to prevent such an act *non est tollens*.

THE BRANDED HAND.

Capt. Walker and his companion, Mr. Jacobs, arrived here on Saturday from the westward, on their way to Massachusetts, and addressed a small audience that gathered at Alexander's Hall. Our citizens were only apprised by handbills, of these victims of the Slave Power; but such is the deadly paralysis of the public heart and conscience in this attitude—as well among the various religious sects as throughout the ranks of the political parties—that only 15 or 20 adults were present, out of a population of 3,500. Of the seven clerical members of our village, a single one attended—during part of the exercises. (Collection taken, 56 cents; room rent, \$1.)

We are impressed with the conviction that those upright and amiable persons—Messrs. Walker and Jacobs—are, in a striking and appropriate sense, the representatives of Jesus of Nazareth. The one is unquestionably as was his Divine Master, 'despised and rejected of men,' though ardently engaged in promoting their welfare; while the other is an earnest and diligent laborer, and has been a severe personal sufferer, in behalf of fallen and wretched humanity. Did Christ show his mark-marked hand to doubting Thomas? Even so, doth Jonathan Walker exhibit his Branded Hand to satisfy all doubters of his identity.

And the treatment these brethren receive from the great mass of professed religiousists at Little Falls is no less a son of that awarded to the humble carpenter's son of Nazareth, by the pious priests and Pharisees of Judea.—*Heriker Freeman*.

HENRY CLAY—THE HUTCHINSONS.

The Anti-Slavery Bugle, after copying the song of Jesse Hutchinson, in praise of Henry Clay, says:

Now there is nothing very remarkable in the above doggerel. It is such as the Whig papers throughout the land tend with, such as the spirit of man-worship has offered to the Ashland slaveholder thousands of times. It is just what we might expect to fall from the lips of the blind devotee of Whiggery; it would secure a place, coming from such a quarter, but it is painful in the extreme to remember that THE HUTCHINSONS SO FAR forgot themselves as thus to greet Henry Clay on his recent electioneering tour to New York. Yes! the Hutchinsons, who have borne so many public testimonies in favor of equal rights, whose noble song, in which they declare, 'We're the friends of Free dom,' is as well known as their names, have yielded to the force of the public current, and been honored with the notice of that plunderer of God's poor. We can't tell how sorry we are that they threw themselves in the way of a temptation they were unable to resist; and we can readily appreciate the feelings of a friend, who, upon reading the verses, exclaimed, 'I can't bear to think that the Hutchinsons lived to make and sing that song.'

Had they improved the opportunity which their introduction to Henry Clay afforded, to rebuke him for his crimes—to have sung to him such an anti-slavery lecture as he never before heard, and have refused to touch the hand that was red with their brothers' blood, as O'Connell did the hand of all slaveholders, it might have been his salvation. But the Ashland slaveholder, who received victory over them which Philadelphia mob was powerless to effect; he can now boast to his southern confederates in wrong, that the Hutchinson family—the anti-slavery ministers of New Hampshire, have sought his presence, and have sung a song in praise of his character; and that in return, he has done them the honor of giving a vote not only to the brothers, but to the sister, too.

THE LIBERATOR.

BOSTON, APRIL 24, 1848.

FOURTEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Fourteenth Annual Meeting of the AMERICAN ANTI-SLAVERY SOCIETY, will be held in the BROADWAY TABERNACLE, New York, on Tuesday, the ninth day of May, at ten o'clock, A. M.

The present aspect of public affairs in this country, should make this meeting one of more than usual importance and interest. The Southern boundary of AMERICAN SLAVERY, which, since this Society was formed, has been removed from the Sabine to the Nueces, it is now proposed by its guardians to remove still farther into the free territory of a sister Republic. We have little reason to expect a more favorable termination to the two years' war waged, at an enormous expense of blood and treasure, for the sole purpose of extending the worst system of human bondage by conquest. Whether the Abolitionists of the country can arrest the perpetration of this stupendous national crime, or not, it is no less their duty to make the effort. The last public PROTEST they may have the opportunity to record against it, should be earnest and unanimous.

The necessity of the moment should remind us how much of the work is still to be done, which this Society, fourteen years ago, resolved to do. Since its formation, Slavery has not been abolished in a single State of the Union. A MILLION more of our countrymen have been born to the lot of slaves. But that this Society and its auxiliaries have aroused, to a certain degree, an universal Anti-Slavery sentiment at the North, and have made the topic one of absorbing interest throughout the country, is the best evidence of the wisdom of their measures, and should be the strongest incentive to still more strenuous and self-denying toil.

The old and tried friends of the cause, and those who have been but recently aroused to the necessity of the overthrow of the felon system of AMERICAN SLAVERY, are urged to make this meeting a GRAND RALLY FOR FREEDOM.

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.

A special meeting of the American Anti-Slavery Society, to celebrate the abolition of slavery in the French colonies by the decree of the Provisional Government of the new Republic, was held in the Melodeon, in this city, on Fast Day evening. From the very limited notice given of the meeting, we were apprehensive that the audience would be a small one; but our fears proved groundless, as the house was well filled. It was not only a large, but a most intelligent and enlightened gathering; and all present seemed to be animated by a generous, lively-loving spirit. All who addressed the meeting were listened to with unbroken attention, and their remarks elicited frequent bursts of applause.

Indeed, when such earnest and eloquent men as WENDELL PHILLIPS, THEODORE PARKER, and WILLIAM H. CHANNING, combine to pour forth their free thoughts and world-embracing sympathies, the occasion cannot fail to be one of an inspiring character. Remembering that the fact which God chooses is not to bow down the head like a bulrush, and to afflict the soul, but to loose the bands of wickedness, under the heavy burdens, let the oppressed go free, and break every yoke, there seemed to be a special propriety in turning the formal, ceremonial, and hypocritical State fast, into an occasion of exultation and gladness, that the doom of French colonial slavery is decreed, and that kinglycraft no longer curses the people of France.

The chair was taken by Wm. LLOYD GARRISON, as President of the American A. S. Society. Laboring under the effects of a severe cold, all that he could do on that occasion, he said, was simply to state the object for which they had assembled, and then read by Samuel May, Jr.

EDMUND QUINCY, of Dedham, then came forward, and read the following resolutions, which had been drawn up as a basis for the proceedings of the evening.

1. Resolved, That the magnanimous consistency of the French people, in using the first moment of their own liberty to extend to every human being within the limits of the Republic, the blessings which they had just gained for themselves, is without a parallel in the history of the world, and deserves the grateful admiration of every lover of justice and humanity.

2. Resolved, That we especially rejoice in this act, as it frees the name of Republic from the odium which the inconsistency of America has heaped upon it, and blesses the world with the sight of a Republic without a slave; and we are glad that the humanity of a generous people has stamped, with deserved opprobrium, the infamous dogma, of human slavery being the only corner-stone of free institutions; and that European progress and liberty are no longer to be chilled by the baleful influence of American hypocrisy, (a Despotism in the mask of a Republic); but now, at last, the friends of popular rights may dispel their own doubts, and laugh to scorn the taunts of their opponents in the glad light of the nobleness and virtue of a true Republic.

3. Resolved, That as American abolitionists, we rejoice to assure the countrymen of Dr. Broglie, of Mirabeau, Isambert, L'Instant and Fayette, that their decree of Emancipation will make even the chains of Carolina lighter, and hasten the day when our soil shall be untrod by a slave, and we too shall be worthy to take our place among republics, although below those to whom we ought to have been an example and model.

4. Resolved, That the cold and reluctant notice taken of this Decree against slavery, by the great body of the political journals in this country, and its entire suppression by some of them, afford melancholy proof of the decline of the spirit of freedom among us, and of the fearful extent to which slavery has infected every part of the land.

5. Resolved, That remembering the noble protest so frequently addressed by Fayette to Clarkson, 'I never would have drawn my sword in the cause of America, if I could have conceived I was helping to found a government of slavery'; we recognize in this fact a fitting tribute to the memory of the most illustrious virtuous of Frenchmen, and one of the earliest opponents of negro slavery; that we thank the French people for the silent rebuke their example gives to a nation which has proved itself so unworthy of the generous confidence of Fayette—and invoke the influence not only of their example, but of their national protest and remembrance, to aid us in a deadlier struggle than even that in which his impetuous enthusiasm rushed to share.

6. Resolved, That, as republicans, we are proud to remember, that in France the hour of popular triumph has always been the hour of the negro's triumph; and that with the people he has always prospered, and only with the rights of the people themselves have his rights been stricken down.

7. Resolved, That confident in the belief that the blessing of Heaven rests on justice, and that the strictest right is always the highest expediency, we are full of hope for a people whose hour of victory was marked by moderation and humanity, whom not even broken pledges or outraged Constitutions could anger to revenge, and who in the hour of triumph and strength have meted out to all others the rights they have claimed for themselves, recognizing the protection of the weak as the first and highest duty of all government.

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REMARKS OF EDMUND QUINCY.

After reading the Resolutions, Mr. Quincy briefly addressed the meeting:

He said he did not deem it necessary to enter into an argument in support of the resolutions; for he apprehended they contained in themselves the full scope and reason of the great revolutionary movement of France.

This place, said Mr. Q., is not indeed that from which the voice of Boston, and of the descendants of the men of 1776, should be heard. There is another place, Sir, almost within the hearing of my voice—a Hall consecrated to Freedom—to freedom here and everywhere—from which alone, with a perfect propriety, should the voice of Boston be uttered on an occasion like this. Why are we not there? Because that Hall is clothed in mourning, is hung with sable drapery, in honor of the memory of the venerable Adams, the lately-deceased son of Massachusetts; and the City Government are anxious to preserve it without disarrangement for the approaching occasion of his Eulogy. But I may ask, still, what better service of commemoration, what truer eulogy of that great and venerable man, could have been rendered, than by a meeting like this—assembled to extend our congratulations to a great nation, but recently a monarchy, and a slaveholding monarchy, on their noble and hitherto unsuccessful attempt to establish LIBERTY for every individual dwelling upon its soil, or anywhere in its dependencies? On no service or eulogy, I believe, would his spirit look with more benign approval, or with more earnest blessing, than on one like this! (Cheers.)

Mr. Quincy went on to allude to the remarkable contrast between France and our own country, in their respective efforts to obtain a national independence, and secure a republican form of government. It is a melancholy truth, he said, that the Declaration of Independence of 1776 did not give freedom to the slaves on the American soil. I am proud, indeed, to remember, that when the people of Massachusetts established their Bill of Rights, they did thereby banish slavery from their limits forever. So France, in the earliest hour of her new-born liberty, offers up as a sacrifice on Freedom's altar, the old and hateful institution of Slavery, which had so long been fastened upon her by monarchy, and by a selfish aristocracy.

Mr. Quincy closed his remarks with some reference to the little emotion which had been called forth in this country, by the intelligence of the establishment of the French Republic; and also to the unseemly contests in the two Houses of Congress, on the offering of resolutions congratulatory to the French people, because those resolutions proposed to refer to their decree for the abolition of slavery.

WENDELL PHILLIPS next addressed the meeting in a most eloquent manner, giving utterance to 'thoughts that breathe, and words that burn.' His remarks excited much enthusiasm. [We regret that we are not able, in our present number, to give the substance of them to our readers.]

SKETCH OF THE SPEECH OF MR. PARKER.

MR. CHAIRMAN—The gentleman before me has made an allusion to Rome. Let me, also, turn to that same city. Underneath the Rome of the Emperors, there was another Rome; not seen by the sun—known only to a few men. Above, in the sunlight, stood Rome of the Caesars, with her Markets and her Armies, her Temples, her Palaces, her Palaces, glorious and of marble. A million men went through her brazen gates. The imperial city—she stood there—beautiful and admired—the queen of nations. But underneath all that, in caverns of the earth, in the tombs of dead men, in quarries whence the upper city had been slowly hewn, there was another population—another Rome, with other thoughts. Yes, this devoted body of men, who swore not by the public altars, men whose prayers were forbidden, their worship disallowed, their ideas prohibited, their very lives were against the empire, and Rome of the Christians sat there in her place, on the seven hills, and stretched out her sceptre over the nations.

So underneath the Laws and the Institutions of each modern Nation—underneath the Monarchy and the Republic—there is another and unseen State, with sentiments not yet become popular, and with ideas not confirmed into actions—ideas scarcely legal, certainly not 'respectable.' Slowly from its depths comes up this ideal State, the State of the Future; and slowly to the eternal deep sinks down the actual State, the State of the Present. But sometimes an earthquake of the nations degrades of a sudden the actual, and speedily starts up the ideal Kingdom of the Future. Such a thing has just come to pass. In France, within five and forty days, a new State has risen from underneath the old. Men whose words were suppressed, and their ideas reckoned illegal but two months ago, now hold the sceptre of five and thirty millions of grateful citizens—hold it in clean and powerful hands. A great revolution has taken place—one which will produce effects which we cannot foresee. It is itself the greatest Act of this century. God only knows what it will lead to. We are here to express the sympathy of Republicans for a new Republic. We are here to rejoice over the rising hopes of a new State, not to exult over the fallen fortunes of the Bourbons. Louis Philippe has done much which we may thank him for. He has kept mainly at peace the fiercest nation of the world; he has kept the peace of Europe for 17 years. Let us thank him for that. He has consolidated the French nation, helped to give them a new unity of thought, and unity of action, which they never had before. Perhaps he did not intend all this. Since he has brought it about, let us thank him for that. But most of all, I would thank this 'citizen king' for another thing. His greatest lesson is his last. He has shown that five and thirty millions of men, in this nineteenth century, are only to be ruled by JUSTICE and the ETERNAL LAW OF RIGHT. We have seen this crafty king, often wise, and always cunning, driven from his throne. He was the richest man in Europe, and the embodiment of the idea of modern wealth. He had an army the best disciplined, probably, in the world—and, as he thought, completely in his power. He had a Chamber of Peers of his own appointment, and a Chamber of Deputies almost of his own election. He ruled a nation that contained 30,000,000 of freeholders, appointed by himself—and only 240,000 voters! Who sat so safe as the citizen king on his throne surrounded by republican institutions? So confident was he, as the journals tell, that he bade a friend stop the door of his house, and see how I will put down the people! For once, this shrewd calculator reckoned without his host.

Well, we have seen this man, this citizen-monarch—who married his children only to kings—rush from his place; his peers and his deputies were unavailing; his office-holders could not sustain him; his army 'fraternized with the people'; and he, forgetful of his own children, ignominiously huddled out of the kingdom with nothing but a five-franc piece in his pocket. For the lesson thus taught, let us thank him most of all.

Men, tell us it is too soon to rejoice. 'Perhaps the Revolution will not hold'—it will not last!—the kings of Europe will put it down.' When a sound, healthy child is born, the friends of the family congratulate the parents then; they do not wait till the child has grown up, and got a beard. Now this is a live child; it is well-born in both senses—come of good parentage, and gives signs of a good constitution. Let us rejoice at its birth, and not wait till it will grow up. Let us now baptize it in the crystal fountain of our own Hopes.

In a great revolution, there are always two things to be looked at, namely: the Actions, and the Ideas which produce the actions. The actions I will say little of; you have all read of them in the newspapers. Some of the actions were bad. It is not true that all at once the French have become angels. There are low and base men, who swarm in the lanes and alleys of Paris; for that great city also is girt about with a belt of misery, of vice and of crime, eating into her painful loins. It was a bad thing to sack the Tuilleries; to burn bridges, and chateaux, and railroad stations. Property is under the insurance of mankind, and the Human Race must pay in public for private depredations. It was a bad thing to kill men;—the Human Race cannot make up that loss; only suffer and be penitent. I am sorry for these bad actions; but I am not surprised at them. You cannot burn down the poor dwelling of a widow in Boston, but some miserable man will steal pot or pan in the confusion of the fire. How much more should we expect pillage and violence in the earthquake which throws down a king!

Enough have I said of the actions—but there was one deed too symbolic to be passed by. In the garden of the Tuilleries, before the great gate of the palace, there stands a statue of Spartacus, a colossal bronze, his broken chain in the left hand, his Roman sword in the right. Spartacus was a Roman gladiator. He broke his chains, gathered about him other gladiators, fugitive slaves, and assembled an army. He and his comrades fought for freedom; they cut off four consular armies against them; at last the hero fell amid a heap of men, slain by his own well-practised hand. When the people took the old and emblematic French throne, and burned it solemnly with emblematic fire, they stripped off some of the crimson trappings of the royal seat, made a tassel thereof, and bound it on the gladiator's brazen head! But red is the color of revolutions—the color of blood; the unconscious gladiator was an image too savage for new France. So they took the Roman sword out of his hand, and in its place they put a bunch of flowers!

Let us say a word of the IDEAS. Three ideas filled the mind of the nation—the IDEA OF LIBERTY, EQUALITY and FRATERNITY. Three noble words. LIBERTY meant liberty of ALL. So at one word they set free the Slaves, and if my friend's cyphers are correct, at once 300,000 souls rise up from the ground disenfranchised, free men. That is a great Act. A population as large as the whole family of our sister Connecticut all at once find their chains drop off, and they are FREE: not beasts, but MEN. This may not hold. Our Declaration of Independence was not the Confederation of '78—still less was it the Constitution of '87. The French may be as false as the Americans to their Idea of Liberty. At any rate, it is a good beginning. Let us rejoice at that.

EQUALITY means that all are equal before the Law, EQUAL IN RIGHTS, however unequal in mights. So all titles of Nobility came at once to an end. The royal family is like the family of our Presidents. The Chamber of Peers is abolished. Universal Suffrage was once decreed—all men over 21 are voters. Men here in America say the French are not ready for that. No doubt the King thought so. At any rate, he was not ready for it. But it is not a thing altogether untrod in France. It has been tried several times before. The French Constitution was accepted by the whole People in 1800: Napoleon was made Consul by the whole People—made Emperor by the whole People. Even in 1815, the 'acte additionnel' to the 'Charte' was accepted by the whole People. To decree universal suffrage was the most natural thing in the world. Those two Ideas—Liberty and Equality—are American Ideas; they were never American facts. America sought Liberty only for the WHITES. Our fathers thought not of universal suffrage.

But France has not only attempted to make our Ideas facts; she has advanced an Idea not hinted at in the American Declarations, the Idea of FRATERNITY. This points not merely to a political, but to a social Revolution. It is not easy for us to understand how a government can effect this. Here, all comes from the People, and the People have to take care of the government, meaning thereby the men in official power; have to furnish them with Ideas, and tell them what application to make thereof. There all comes from the government. So the new 'provisional government' of France must be one that can lead the nation; have ideas in advance of the nation. Accordingly, it proposes many plans which with us could never have come from any party in power. Here, the government is only the servant of the people. There, it aims to be the Father and Teacher thereof; a patriarchal government with Christian thoughts and feelings. But as an eloquent man is to come after me, whose special aim is to develop the Idea of Human Brotherhood into social institutions—I will not dwell on this, save to mention an act of the provisional authorities: They have abolished the punishment of death for all political offences. You remember the guillotine, the massacres of September, the drownings in the Seine and the Loire, the dreadful butchery in the name of the Law. Put this new decree side by side with the old, and you see why Spartacus, though crowned by a Revolution, bears peaceful blossoms in his hand!

But let us hasten on; time would fail me to speak of the cause or point out the effect of this movement of the people. Only a word concerning the objections made to it. Some say, 'It is only an extempore affair. Men drunk with new power are telling their fancies, and trying in their heat to make laws thereof.' It is not so. The ideas I have hinted at have been long known and deeply cherished by the best minds in France. Last autumn, M. Lamartine, in his own newspaper—for the deputy for Maceon is an editor—published the programme and confession of his political faith. I will read a little of it. It is a remarkable paper. [Here Mr. P. read from the *Courrier des Etats Unis* for Nov. 24, 1847, passages from M. Lamartine's programme, which set forth all the scheme which the provisional government are now trying to carry out.]

Others say, 'The whole thing seems rash.' Well, so it does; so does any good thing seem rash to all except the man who does it, and such as would do it if he did not. What is rash to one, is not to another. It is dangerous for an old man to run—fatal for him to leap—while his grandson jumps over wall and ditch without hurt. The American Revolution was a rash act; the English Revolution a rash act; the Protestant Reformation was a 'rash act.' Was it 'safe' to withstand the Revolution? Did the 'King of the French' find it so?

Yet others say, 'The leaders are unknown.' 'Lamartine—you might as well put Mr. Dickens at the head of the nation.' But when the American Revolution began—who had ever heard of John Hancock? President of the Congress, in England! To the men who knew him, John Hancock was a country trader, the richest man in a town of 10,000 inhabitants, that did not give great at London. Samuel Adams, and John Adams, and Thomas Jefferson, and all the other men, what did the world know of them? Only that they had been christened with Hebrew names. Why, George Washington was only, as Gen. Braddock called him, 'a young Buckskin.' But the world heard of these men afterwards. Let us leave the French statesmen to make to the future what report of themselves they can! Let me tell a story of Dupont de l'Eure, the head of the government at this moment. He was one of the movers of the Revolution of 1830. He died with the citizen king, once in some council. At the table, he and the king differed; the king affirmed, and Dupont denied. Said the king, Do you tell me I lie? Said Dupont—When the king says yes, and Dupont de l'Eure replies no, France

will know which to believe! The king said Yes, we will put the people down. Dupont said No, you shall not put the people down—and now France knows which to believe.

Again say others yet, 'War may come, Royalty may come back, Despotism may come back. Other kings will interpose, and put down a Republic.' Other kings interfere to put down the French! Perhaps they will. They tried it in 1793, but did not like the experiment very well. They will be well off if they do not find it necessary to put down a Republic a little nearer at hand; their anti-revolutionary work may begin at home.

We followed the American Revolution. It cost money, it cost men. But if we calculate the value of American Ideas, they are worth what they cost. Even the French Revolution, with all its carnage, robbery and butchery, is worth what it cost. But it is possible that war will not come. From a foreign war, France has little to fear. There seems little danger that it will come at all. What monarchy will dare fight Republican France? Internal trouble may indeed come. It is to be expected that the new Republic will make many a mistake. But is it likely that all the old tragedies will be enacted again? Surely not—the burnt child dreads the fire. Besides, the France of '48 is not the France of '89. There is no triple despotism weighing on the nation's neck, a trinity of despotic powers—the throne, the nobility, the church. The king is fled; the nobles have ceased to be; the church is republican. There is no hatred between class and class, as before. The men of '89 sought freedom for the middle class, not for all classes—neither for the high, nor for the low. Religion pervades the church and the people as never before. Better ideas prevail. It is not the gospel of Jean Jacques, and the scoffing negations of Voltaire, that are now proclaimed to the people, but the broad maxims of CHRISTIAN MEN!—the words of Human Brotherhood. The men of terror knew no weapon but the sword; the provisional government casts the sword from its hands, and will not shed blood for political crimes!

Still, troubles may come; war may come from without, and worse still within; the Republic may end. But if it lasts only a day, let us rejoice in that day. Suppose it is only the dream of the nation; it is a worth while to dream of Liberty, of Equality, of Fraternity; and to dream that we are awake, and trying to make them all into institutions and common life. What is only a dream now, will be a fact at last.

Next Sunday is the election day of France;—5,000,000 of voters are to choose 900 Representatives! Shall not the prayers of all Christian hearts go up with them on that day—a great deep prayer for their success?

The other day—the birthday of Washington—the calm, noiseless spirit of death came to release the soul of the patriarch of American statesmen. While his sun was slowly sinking in the western sky, the life-star of a new nation was visibly rising there, far off in the East. A Pagan might be pardoned for the thought, that the intrepid soul of that old man foresaw the peril, and, slowly quitting its hold of the worn-out body, went thither to kindle anew the flames of liberty he fanned so often here. That is but a Pagan thought. This is a Christian thought: The name God who formed the world for man's abode, presides also in the movements of mankind, and directs their voluntary march. See how this earth has been brought to her present firm and settled state. By storm and earthquake, continent has been rent from continent—oceans have swept over the mountains—and the scars of ancient war still mark our Parent's venerable face. So is it in the growth of human society: it is the child of Pain—Revolutions have rocked its cradle, and war and violence rudely nursed it into hardy life. Good institutions—how painfully, how slowly have they come!

'Slowly as spreads the green of earth
O'er the receding ocean's bed,
Dying, the distant, glaze come forth—
Has been the old world's toiling pace,
Ere she can give fair Freedom place.'

Let us welcome the green spot when it begins to spread; let us shout as the sterile sea of barbarism goes back; let us rejoice in the 'vision of good things to come; let us welcome the distant and rising orb—for it is the Bethlehem star of a great nation—and they who behold it may well say: PEACE ON EARTH, AND GOOD WILL TO MEN. (Cheers.)

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entire men in true brotherhood. But great as is the effort to be made, it is disloyal to France, to doubt of her success. Heaven bless her leaders, her people, with triumph.

3. And how shall we add acts to our sympathy? We shall we co-operate in this great effort of Christendom to make itself Christian? Does it not seem to you as if, when the congratulations of the Congress of the United States is offered to France, the earnest and eloquent Lamartine would be justified in saying, "Take home your barren professions! we scorn the congratulations of a Nation of Republican slaveholders! Ye hypocrites, of whom Christendom is sick, hence! Cleanse first your garments foul with the gore and tears of your oppressed fellow-countrymen, then come again, and ye shall hear our countrymen, your tardy justice!" But what a life is it for us to pretend to offer France the testimony of our respect, while we are fighting to extend the dominion of slaveholding usurpation, and her first act has been to emancipate her colonies! Do you remember to have read, in the history of the great days of September, in the first revolution, that prominent amidst those human butchers, towered a giant black, his bare chest spotted with blood, a gleaming sword in the one hand, and a sword in the other, always shouting for fresh victims? Does not that appalling form appear as a symbol of the black race taking vengeance on their white oppressors? At the very pillow of this nation, prostrate as she lies in her drunken dream of conquest, stands that hideous phantom. Let not, in the name of history, let not the hour of the slave's redemption be delayed; else to us also may come those words of doom, that rang the knell of the Bourbons, "Too late!" Now, if ever, should every one who loves this nation, even in her crimes, consecrate himself anew to the work of doing justice, first of all to the slave. Till that is done, it is utterly futile and mad for us to hope to follow in the path wherein Europe is growing onward. And yet, this very State of Massachusetts would do, very possibly, very profitably, to barter away the remnant of her honor for the poor chance of a Vice-Presidency, and even to the chief place of power, among this professedly free people, the man who left our marauding hands in a war of slaveholding aggression! First to prosper with the slave oligarchy for the end of advancing her own commerce, she is half-willing to be the last in sympathy, bribed by her own mercenaries. To co-operate with France, with Europe, with Christendom, to day, is to resolve to redeem this nation from her shameful career of duplicity and injustice. One lesson the French people have taught us, by this success, never to despair, and to seize occasion. Who knows what opening may come, during the very year, that may enable us to settle the fate of slavery, once and forever—and that by moral means—the demonstration of popular will? Let us seek and be ready.

But yet further may we work together with the powers of France and of Europe, by delecting from its rule over this nation, the power of commerce and money. Here is the true work to which we are engaged. It is the intense love of gain, the insatiable thirst of wealth, the insane mercenary of our people, that has so long kept us back from fulfilling the duty of this nation. All classes are corrupted, each corrupts the other. We are a people, huckstering, overreaching, grasping race, individually and collectively. No justice has ever been done here to the producers, no justice will be done, until the very conscience of this nation is aroused, and its judgment convinced of the need of reform. We have established here, by common consent, the aristocracy of wealth, and it dictates its laws to the press, the pulpit, and legislative halls. Now, when the crisis has come, when the dawn of the Transition Age is broken upon us, let us not pull down our curtains, and turn over on our couch of sluggish conventionalism. Friends, not to the better-King of France alone is said, to-day, by the shades of departed tyrannies, "How art thou fallen, and become like us of us!" But within every man's glittering palace of worldly pride, and ostentatious folly, and mercenary self-indulgence, there is a hand, that writes upon its walls, "Thou art weighed in the balance, and found wanting." The judgment of Providence, to-day, is not against men, nor classes; but against the all-pervading view of Mammon Worship. But by violence, conflict, destruction, can the work be done, to which this generation is summoned; but by calm, yet efficient concert of action. The work of to-day is the elevation of the Producers to all the privileges of social life—to culture—opportunities of labor—the possession of property—social position.

Brothers, well I assure that the tone of those moments is solemn even to sternness. God knows, that, for one, I feel only shame in the contrast of our nation, as a people, with that of France. There, with brains of antiquated corruptions crushing the new republic to the earth, it is peacefully raising the new foundation to honor; here, with every opportunity to unlimited prosperity to all, the United States are building a throne of conquest on a pyramid of the oppressed. Shame on us! name! One most touching incident of the three days, we may well take to heart. The crowd found white palace a statue of Christ. "Brethren," said a young student of the Polytechnic, "here is the Master of us all." They bore that white figure through the dense masses of the multitude, which speed its files before it, to the church of the Madeleine. So, within the very heart of this nation, stands the image of Divine Love, of heavenly fraternity; let us bear it before us to our temple of peace. (Cheers.)

The Resolutions were then adopted by the large meeting, with a most cordial unanimity.

Wendell Phillips moved the appointment of a Committee to consist of the chairman of this meeting, and such others as should be elected, to prepare and forward an Address of thanks and congratulations to the French Government, for their noble service to the cause of the slave.

The President nominated the following, as the chosen members of the Committee, and they were chosen, viz.—Theodore Parker, Wendell Phillips, William Henry Channing, Edmund Quincy, Maria Weston Chapman, Samuel G. Howe.

Adjourned.

WORCESTER COUNTY ANTI-SLAVERY FAIR AND QUARTERLY MEETING.

A Quarterly Meeting of the MASSACHUSETTS ANTI-SLAVERY SOCIETY will be held in the city of Worcester, commencing on WEDNESDAY, April 26. William L. Garrison, Wendell Phillips, Edmund Quincy, Henry C. Wright, Parker Pillsbury, William W. Brown, and other advocates of the anti-slavery cause, will be present.

In connection with the above, the Ladies will hold, at the City Hall, on the 26th and 27th of April, a FAIR, of which, elegant and useful articles, principally the donations of English, Scotch and Irish friends, for the benefit of the American Anti-Slavery Society.

The occasion will doubtless be one of great interest to all who shall attend.

Donations for the Fair may be sent to Mrs. Jane Milton Earle, or to Mrs. John C. Wyman, SAMUEL MAY, Jr., General Agent Mass. A. S. Society.

NORFOLK COUNTY.

We trust the Abolitionists of Norfolk County will take notice of the call for their Annual Meeting to be held on Thursday of next week, at Dedham. It is exceedingly important, in these meetings, that the County should be well represented. We ask particular attention to the official notice of the meeting in another column.

FREE SPEECH.

Mr. Garrison—Although you publish a free paper, yet as you cannot publish everything, I should hardly venture to ask a place in your columns for the following communication, were it not accompanied with a full report of the remarks of Mr. George W. Benson, President of the Anti-Sabbath Convention, upon this subject. His remarks you cannot exclude, and mine shall be brief.

I cannot better introduce the subject, than by a quotation from one of the Waterbury novels, respecting the defence of a castle:

"Nay, take thy breath," said the monk, tucking up the sleeves of his frock; "I will try to help thee the whilst—although, our Lady pity me, I know nothing of these strange devices—not even the names. But our rule commands us to labor; there can be no harm, therefore, in turning this which—or in placing this steel-headed piece of wood opposite to the cord, (smiting the action to his words.) nor see I aught unbecomingly in adjusting the lever, thus, or in touching the spring." The large bolt whizzed through the air as he spoke, and was as successfully aimed, that it struck down a Welsh chief of eminence, whom Gwynn himself was in the act of giving some important charge.

This piece of sophistry is the same by which many persons deceive themselves in imagining that "free speech" means speaking when, where, and how we please, without any regard to circumstances. Had the monk been shooting at a target, although it might have been hardly canonical, still it would have been right. The crime lay, not in the act of using the "trebuchet" and "quarrel," but in the circumstances of his use.

We have certain conditional rights, and freedom of speech is one of these. I have, when alone, a right to speak as long as I please; but when in company, my right of speech must not conflict with the rights of others. I have no more right to speak to a man when he does not wish to hear me, than I have to chain him when he wishes to be free. I see not why the rights of the ears are not full as sacred as the rights of the tongue; yet those who say the most about the one, generally forget or disregard the other.

In a public meeting, this is still more evident. One thousand persons have assembled for an hour. Each came with the expectation of hearing something worth his time. A man gets up to speak, and uses half of the time in speaking of his own affairs, or insisting upon "free speech," knowing that there are not five out of the thousand assembled, who wish to hear him. Is he not infringing upon the rights of nine hundred and ninety-five persons, and robbing each of them of half an hour of time? Is he not taking, almost by force, from the assembly, an amount of time equal to three weeks in the aggregate? Why is not this as exacting as to force each individual to pay the value of that half hour in money, amounting, at a very low estimate, to \$50?

How is this to be avoided? I know of but one way which seems democratic, and which, at the same time, would allow of free meetings. That way is for the President to put it to vote upon any individual's addressing the meeting, whether that individual should be permitted to speak. Courtesy would generally give assent for a speech of reasonable length; but there are cases, particularly where the rights seem all concentrated upon the tongue, giving it perhaps an unusual vitality and excitability, when such a vote would save hours, days, and even months of valuable time.

At the late Anti-Sabbath Convention, this subject consumed considerably over an hour of the time which was needed for the full discharge of the regular business of the Convention, calling from the President the following remarks:

"What to him (Mr. Foster) is liberty, is to me tyranny in every sense of the word. A call is made for a Convention, to meet for certain purposes. I sign that call, and come here to attend that Convention, greatly, perhaps, to the detriment of my business, and at a considerable expense of time and money. Now when I get here, I do not want to hear anything talked about. Friend Foster says he goes for the largest liberty. I have attended meetings in the city of Boston, when that has been permitted, and I should be very glad to attend such meetings on all occasions. But I cannot afford the time and money to come here, to hear everybody talk upon everything. It is an imposition upon me; the grossest imposition that can be practiced. I deny that there is any liberty about it. I come here, and our friend (Mr. Foster) gets up, and instead of talking about the question before the meeting, uses up half an hour in talking about herself, her husband, and her private affairs. She calls that 'free speech'; but it is an encroachment upon the liberty of free speech, and the liberty of the meeting, the grossest infringement of our time, and 'time is precious'."

A certain clergyman, and other gentlemen, want to speak, who do not from us in their views upon this subject. If the call had been for the discussion of this question, I would have signed it, and attended the meeting with all the pleasure imaginable, if I could have done it. But it is very possible I might not have been here. I have made myself familiar with everything upon the other side of the question. Those who wish to speak upon the other side, have an opportunity at any time to open their doors, and open their houses. Are not they a large majority in society? Have they not almost all the meetings? Can they not open them when they please, and at such times as they please? I want to ask this very minister, to whom friend Foster alludes, and those who would like to participate here, if they have opened their own pulpits to the discussion of this question, and have invited those who hold our views into them, for the purpose of discussion, before they came here to intrude upon our time? There is a right and a wrong upon this matter, and I desire that we may hold to the right, and reject the wrong; but if the "free speech" allowed here is, that persons may come up here, and say what they please upon this question, and every other question that they may think proper to discuss upon, I want to know it before I come here, and then I will come or stay away, just as I please. I came here for the transaction of business; but if that is not allowed, I go away disappointed and cheated as to the purposes for which I came."

Have not the Anti-Slavery meetings been held too frequently upon the principle so justly complained of by Mr. Benson? Is it not time that more just ideas of "free speech" obtained among those, who, desiring the largest liberty, sometimes are obliged, by their own principles, to uphold and defend the greatest tyranny?

HENRY M. PARKHURST.

W. W. BROWN'S LECTURES.—NOTICE.

All those interested in the appointments for Mr. Brown's lectures, as made in the last two Liberator, will please notice the change as made in to-day's paper. The occurrence of the quarterly meeting at Dedham rendered this change unavoidable.

EULOGY ON MR. ADAMS. The Hon. Edward Everett, in compliance with the request of the Legislature of Massachusetts, will pronounce a Eulogy on the Life and Character of the late John Quincy Adams, to-morrow, Saturday, April 15th, in Faneuil Hall. A procession will move from the State House, at 10 o'clock precisely.

TO CORRESPONDENTS. The communication of our esteemed friend Nathan Evans, of Penit., was duly received. If we can find room for it, we may publish it hereafter. A letter from Jesse Hutchinson, Jr. is in type, and shall appear next week. Thanks to our beloved friend Thos. McIntock, for his encouraging letter, and his able and comprehensive Essay on the Sabbath Question. [See last page.]

FURTHER INTELLIGENCE FROM FRANCE.—ALL EUROPE IN COMMOTION.

By the arrival at New York of the American steamer, Washington, from Southampton, and the British steamer Hibernia, several days' later intelligence from Europe has been received since our last number.

Birth of a Princess.—Queen Victoria was safely delivered of a princess, on Saturday, March 18th, at Buckingham Palace, London.

Sudden Death of the Marquis de Bute.—The Marquis de Bute died suddenly in a fit, on Saturday night, at Cardiff.

The Ministry have carried the income tax in spite of all opposition, within and without Parliament.

An attempt was made in the House of Commons, on the 13th, to extend the provisions of the income tax to Ireland, but it failed, the majority the other way being 80.

Abolition of capital punishment was debated for four hours on the 14th, but lost by 123 to 66.

A subscription has been opened in London for the British workmen expelled from France. The Queen and Prince Albert have put the list with a subscription for two hundred pounds sterling. Numerous noblemen and gentry followed, of course, putting down handsome sums.

The three brothers Rothschild have assembled at Paris, and in due consultation with the Government. A permanent guard was offered to that eminent Banking House for their protection, but declined by them.

A gigantic project of taking under the charge of the Government all the Ruminants in France is under consideration. Gen. Cavaignac has been appointed Minister of War.

On the 23rd inst. bills were passed by the Belgians and Germans, calling upon the French to give them arms, and march with them to Belgium and Germany, to establish republics. About 5000 people assembled at noon, who, however, contented themselves with burning their national flags.

A party of 35 Polish emigrants left Paris a few days since, with the intention of penetrating into Poland, and raising the standard of revolt—their countrymen in Paris are looking with great anxiety to the result of their exertions.

All the Russians residing in, or visiting Paris, have received an intimation to leave immediately.

A procession of 10,000 Savoyards paraded Paris on the 10th, and visited the Sardinian Ambassador, who refused to place himself at their head. They proceeded along the Boulevard to the Bastille, where they paid their homage to the statue of Liberty. They then proceeded to the Hotel de Ville, and demanded of the Provisional Government the title of French citizens. M. de Lamartine informed them, that after having made the demand collectively, they should make it individually, and it would receive all due consideration.

A new German Democratic Club was opened on the 11th inst. Nearly 3000 people assembled.

The union of all the German States into one great Republic, is the principal end, and within that union, the most perfect equality of Rights, Toleration of all Religions, and Liberty of the Press, are to be the consequences. Its members are to hold themselves ready to march to the assistance of the German Republics whenever required.

The Paris Democratic Club has published a manifesto to urge all Germans to revolt against the Government. Fifty-one political Clubs have been formed in Paris since the Revolution.

The French Government has received a telegraphic dispatch announcing that the King of Bavaria, and abdicated. To dates other particulars are given—the telegraph being interrupted by the weather.

Prince Louis Napoleon will be a candidate for a seat in the National Assembly, for the department of the Seine.

There was much grief among the colonists at Paris, on the finding of the corpse of M. Jollivet, a deputy well known as a geographer, who has also distinguished himself as an opponent of the abolition of slavery. He had been seen from a barricade, and fell among a heap of slain.

The whole passport system has been abolished throughout the French Republic.

France, March 20, 1848.

There will be at least twelve failures in our city to-day and to-morrow—some of them the first time since the year 1847. The cause is the want of the distress existing in this country. All the banks in France have suspended specie payments, and, as we observed in a former letter, bankruptcy almost generally will follow.

Ireland.—The meeting which excited so much interest, came off on the 20th ult., at the North Wall, Dublin, without any outbreak. Mr. Richard O'Gorman, M.P., took the chair, and addressed to the French Republic were agreed upon, expressing strong sympathy for the success of the new Government. O'Gorman moved an address to the Queen, praying for a repeal of the Union.

The Government have arrested W. S. O'Brien, and Messrs. Meagher and Mitchell, for sedition.

Belgium.—King Leopold has given his ministers full leave to make any proposition they may think advantageous for Belgium. This declaration is understood to refer to the question of the abolition of monarchy itself, if the nation shall generally demand it.

Italy.—As soon as the news of the French revolution, and the subsequent proclamation of the republic, was known at Rome, an immense crowd proceeded with banners, and amid cheers for the constitution and the French republic, to the Quirinal, where a declaration was chosen to present an address to the Pope.

Poland.—Proclamation of a Republic in Cracow, on the 18th. The inhabitants of Cracow proclaimed a Republic. 15,000 insurgents are under arms. On the previous day, the Governor was compelled by the people to release 400 political prisoners implicated in the recent insurrection.

Austria.—M. de Rothschild has subscribed 100,000 florins towards the equipment of the National Guard of Vienna. The domain of Prince Metternich, the famous Castle of Johanneberg, has been sequestered by the Government of Nassau.

The latest news from Vienna is dated March 18. Tranquillity seems restored for the moment. The greatest enthusiasm prevails everywhere in Vienna. All national hatred seems to be forgotten.

The Austrian monarchy is virtually dissolved. The dismissal of Metternich and the overthrow of his despotic system, snaps asunder the links which bind together the various parts of the Empire, Bohemia, Moravia, Galicia, Styria, Tyrol, Hungary, and Servatia, and it remains to be seen what future limits will be fixed by the authority of Austria proper.

Spain.—Four all quarters of Spain come assurances of complete quiet.

A large portion of the army of Russia is to be placed on a War footing, and was to be assembled on the 1st of April.

Greece.—The Kingdom of Greece appears in a ferment, with troops marching in every direction. It is more than probable that the reign of the imbecile Otto is drawing to a close.

Russia.—There has been a Constitutional Revolution in Bavaria. The people are in transports of delight at their victory, and the troops and students of the University have sworn allegiance to the new Constitution.

Sicily.—Sicily has obtained the Constitution of 1812, and seems resolved to enjoy a free Government, independent of Neapolitan thraldom, notwithstanding that the Government had reinforced the garrison of Messina. The Messinese stormed the fortress of St. Salvador on the 7th inst., and put great numbers of the garrison to the sword.

Insurrection at Milan.—News from Milan to the 18th of March, states that the people, not satisfied with the promises of the Emperor to grant a Constitution, had broken out in insurrection and open resistance to the Government. Barricades had been raised in all the streets, and at the capture of the Couriers, fighting was going on between the troops and the people.

A letter from Turin, of the 19th inst., states that when the mail left Milan, the Austrians were making terms with the insurgents for the evacuation of the city.

On the 19th inst. King Charles Albert declared a general amnesty. Advice from Naples announced the expulsion of the Jesuits from that city.

The Emperor of Hungary has granted to his people a liberal Constitution.

In Leipzig on the 18th, the town was illuminated in honor of the victory gained by the inhabitants of Vienna over Metternich and the announcement of a Constitution to Austria.

There was a serious disturbance at Munich on the 16th. All the police office windows were broken—its rooms invaded, and its registers flung into the streets. The troops put an end to the disturbance.

The news of the Proclamation of the French Republic created great excitement at Stockholm. The students assembled and had a grand torch-light procession, crying "Long live liberty." The police very wisely abstained from interference, and the students, after parading the city, quietly dispersed.

It is announced that Dutch Luxembourg has established a Republic.

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The Hanoverian Gazette contains a decree, signed by the Minister of the Interior, abolishing the censorship of the press, but at the same time providing for the punishment by law of those who shall publish political libels against the established order of things.

Revolution in Wurtemberg.—The horizon is red in many parts from incendiary fires. The castle of Heidenstein, Oehringen, two signal residences of the princes of Hohenzollern, have been burnt to the ground.

Nor have the bores respected the ancient castle of Jaxthausen, on the Jaxt, which for centuries has been the possession of the Berlichingen family, and has been immortalized by Goethe, by his description of its defence by iron-fisted Gutz, who then headed the insurgent peasants against the imperial troops. The village belonging to it also has been reduced to ashes.

The castle of Anststadt, the family residence of the Barons of Elfrichshausen, and the castle of Schweigen, the residence of Count Neipperg, notwithstanding the King of Wurtemberg, have been razed to the ground. The lives of the inhabitants have been spared, but an organized system of resistance. The stewards of the castles in question were compelled to throw the archives into the flames with their own hands; and some men of education are evidently in the ranks of the peasants, as the device of the Hohenzollerns, *Hamlet's error*, was ironically changed into *ex Hamletis erroribus*.

Emulating in Freedom.—A letter from a pastor in one of the valleys of Piedmont, published in an English Journal, contains the following specimen of the grateful recollection of the long persecuted Waldenses, on receiving the news of the recent grant of toleration by the King of Sardinia. He says:—
"Glory to God, and gratitude to King Charles Albert! Our complete emancipation, civil and political, was signed yesterday, by his Majesty, the King of Sardinia."

The King of Sardinia has published a general amnesty for political offences.

The King of Sardinia had consented to the convocation of a National Assembly.

At a grand ball at St. Petersburg, on the 8th, an accident suddenly occurred and gave a slip of the carpet to the Emperor. His majesty changed color, and with a sign of his hand, he bid the music stop. Turning to the officers, he said—*Gentlemen, France is your enemy; you must be ready to put foot in stirrup at a moment's notice.*

London, March 21

At times less agitated than those we live in, the deposition of Prince Metternich by a popular tumult, would in itself be regarded by all Europe, as a revolution of no ordinary importance. That event has now occurred, and the inevitable consequences of changes of still greater moment, and it augurs well for the future progress of Germany, for the reform of Austria, and for the peace of the world. The last beam of the old system has given way; or, to speak more respectfully, of no experienced statesman, Prince Metternich has been compelled to retire from a contest which he can no longer wage with the people, or even with the public opinion of the pacific inhabitants of Lower Austria.

Population of Italy.—A statistical account of the population of Italy, up to the end of last year, gives the following numbers:—The Kingdom of Sardinia, 2,770,000; Piedmont and Savoy, 1,701,000; Tuscany and Parma, 1,701,000; Modena, 453,000; Parma and Piacenza, 477,000; Venetian Lombardy, 4,750,000; Naples, 5,225,000; Sicily, 465,000; total, 24,567,238.

The Turkish Sultan has issued an ordinance, granting his Protestant subjects the same protection, rights and privileges as those enjoyed by Mohammedans.

It is stated as a fact, that there are persons employed in Christian England in casting idols for the Indian market.

It is said that Lord Hardinge is bringing with him from India a most dainty present for the Queen—to wit, a large tiger, which is renowned for having slain several men.

The cost of the two new Houses of Parliament in London will amount to the enormous sum of \$7,500,000.

Coincidences.—In the spring of 1830, Charles X. took the Day of Algiers prisoner, and in July of the same year was himself sent to Holyrood to die. In January, 1848, Louis Philippe took the Day's successor, Abd-el-Kader, prisoner, and in February King Louis was sent into exile. And thus again is

The despot decedate.
The victor overthrown!
The arbiters of others' fate,
A suppliant for his own.

Louis Philippe.—The Philadelphia Ledger says that the ex-king of the French is shown by the transfer book of Pennsylvania, to be a holder of about five hundred thousand of five per cent. bonds. He is, besides, known to be a very large holder of both New York and City loans, and most likely of the bonds of other States and of the general government. That he is a holder in the city of New York is immovably true, and is probably within the truth to set down his interest in property and credit in the United States at not less than five millions of dollars!

Louis Philippe.—A letter emanating from one of Louis Philippe's intimate friends, was received by the steamer Washington, by a gentleman of New York, announcing that the ex-king has taken the resolution to come and fix himself with his family, in the United States.

Louis Philippe had added the enormous sum of \$314,000,000 to his public debt. He had drawn upon the industry of France, an army consuming \$250,000 per month.

The following table shows the government expenses under different administrations, from the day of Washington to that of James K. Polk.

Washington, 8 years' average,	\$1,866,224
J. Adams, 4 "	5,362,357
J. Madison, 8 "	8,468,088
Madison, 8 "	13,085,619
Monroe, 8 "	12,059,926
J. Q. Adams, 4 "	13,265,463
Jackson, 8 "	16,334,091
Van Buren, 4 "	28,046,153
Tyler, 4 "	20,164,156
POLK, expenses for one year,	104,000,000

As much has been consumed to carry on the government one year under Mr. Polk's management as during the whole four of Mr. Van Buren's; while Mr. Van Buren's management was more expensive than any before or since, except the present. Look at this, men who love their country, look at it!

Louisiana.—According to a new statistical work just issued in New Orleans, contains a population as follows:

White Males,	105,391
White Females,	91,039—196,430
Free Colored Males,	8,353
Free Colored Females,	10,912—19,265
Male Slaves,	109,400
Female Slaves,	102,088—211,488
Total,	427,755

A Saug Fortuna.—Mr. Sevier, the newly-appointed Commissioner to Mexico, goes out with the rank and pay of Minister Plenipotentiary and Envoy Extraordinary, which will, perhaps, stand as follows:

Outfit,	\$2000
Infy,	8000
Pay for time in Mexico, say	3000
Total,	\$21,000

Remarkably snug. Mr. Sevier may be back in July next, but probably not before December.

We have received a letter from Canagar, dated 13th inst., from which we make the following extract:

"I have just returned from a most melancholy scene. Seven soldiers were sentenced to death for desertion. Three were first brought out, kneeling on their knees and with their hands joined in prayer, then brought forward kneeling, hands tied on their eyes—the words 'ready to die!'—and—glorious was it was—the poor fellows were reprieved! They all stood like majors. One of them fainted when the bandage was taken from his eyes."

The Children of Africa.—In a recent discussion in the House of Commons, on the subject of the Slave Trade, Mr. Hunt moved for a select committee, to inquire into the best means for mitigating the horrors of the trade, and for providing for its extinction. He stated that he had been informed by a gentleman, a Great Britain for the suppression of this odious traffic, and innumerable lives had been sacrificed, yet it was as extensive as ever, and its horrors rather aggravated than mitigated by these endeavors. He stated that it could never be accomplished by force; that 100,000 negroes were now annually torn from their homes! These statements were confirmed by other speakers.

MISCELLANEOUS.

James A. Black, member of Congress from South Carolina, died at Washington, on the 3d inst.

Another floating place is now in the rapid course of construction to run between Albany and New York. She is three hundred and seventy-eight feet long, and is expected to attain a speed of about 23 miles an hour.

Great Fire at New Orleans.—On the 28th inst., at New Orleans, Myer's New Basin Exchange took fire, and with fifteen or twenty small houses besides, was burned to the ground. Henry Robb, a poor tailor in one of them, was burned to death.

Pennsylvania Legislature.—For the first time in the history of Pennsylvania, prayers have been regularly offered this session in the Legislature of that State. Clergymen of various denominations officiate alternately.

Connecticut Election.—Bissell, the Whig candidate for Governor, is elected by 1,000 majority over both the other candidates. The Senate stands, Whigs 13, Democrats 6; the House, Whigs 117, Democrats 96. This secures the election of 3 Whig United States Senators.

Rhode Island.—The whole Whig ticket for State officers was chosen at the election on Wednesday. The vote for Governor was—Harris, (Whig,) 4,976; Sackett, (Dem.), 3,082; Edward Harris, (Liberty,) 316. The Senate stands 17 Whigs to 8 Democrats.

Fire at Pittsburg.—A fire occurred in Pittsburg on Saturday, which destroyed the transportation warehouse of C. A. McAnally & Co., containing about 300,000 lbs. of bulk pork, and 200 barrels of flour; a blacksmith's shop, a stable and four horses, and an unoccupied warehouse. Loss \$20,000.

Theodore Littlefield has been held to bail in \$1000, by Commissioner Gardner of New York, on a charge of being illegally engaged in the slave trade.

Homestead Exemption in Michigan.—A bill embodying the Homestead Exemption principle passed the Michigan Senate, on the 20th ult., by 12 yeas to 4 nays, and on the 23d it passed the House without amendment, by 32 yeas to 19 nays, after full discussion.

Elisha C. Hunt, of Springfield, had twenty-two fat sheep killed by dogs on Sunday night last.

At a Taylor meeting at Dayton, Ohio, on the 31st ult., Gen. Taylor was nominated for President and Abbott Lawrence for Vice President.

The Kentucky Democratic State Convention has nominated Gen. Cass for the Presidency, and Gen. Butler for the Vice Presidency.

It is announced in the Cincinnati Atlas, that in twenty-five counties in which the opposition have chosen delegates to the Presidential question, Cornwell gets one county more than Clay, but that no so far, has mentioned the name of Gen. Taylor.

John Jacob Astor left property to the amount of 20 millions of dollars. For charitable and public purposes he bequeaths about half a million, or one fortieth of his estate.

The only important bequest for the public benefit is one of \$400,000, by the codicil of August 20th, 1839, for erecting suitable buildings, and establishing a library in New York, for free general use.

Boston Bank Dividends.—The Boston banks have declared dividends, payable April 3d, amounting to \$20,000,000, on a capital of \$18,000,000. The sum divided is the largest ever paid in Boston, being an excess of \$44,500 over the last semi-annual one in October last.

Rev. J. Grosvenor, of Canandaigua, N. Y., has been proved guilty of seduction, and fined \$500 for the offence. Had the reverend gentleman lived in the South, and been guilty of such conduct toward a colored girl, he would not even have been visited with a paltry fine.

Consented.—John Knapp, (brother of the Knapp living for the murder of Mr. White, at Salem, a few years since), has been convicted in the Court of Common Pleas at Cambridge, of setting fire to a shoemaker's shop and barn in Hopkinton, and sentenced to ten years' hard labor in the State Prison.

Lines of Mail Steamers to Vera Cruz.—Senator Dix has presented a petition, numerously signed by citizens of New York, in favor of establishing a line of mail steamers between the city and Vera Cruz; also between New York and Havre. It was referred to the Committee on the Post Office.

An old gentleman, of Nantucket, 75 years of age, has recently left his native Isle for the first time, on a visit to New Bedford and Fall River. The wonders of the Continent so bewildered him, that he was obliged to hurry home.

Frederick Douglass recently delivered a lecture before the Rochester Temperance Society. At the conclusion of his address, a vote of thanks was unanimously tendered him.

We are by the Baltimore correspondence of the National Era, that a colored Division of the Sons of Temperance in that city has been forced to disband.

During the year 1847, the punishment of flogging was inflicted 560 times in Great Britain, the total number of lashes was 26,328; the highest number in one instance was 45; the lowest 6.

The police reports in Boston last week show a lamentable prevalence of wickedness in high places. The Mayor's household was the scene of an assaulting Sarah Tom; Thomas Moore for passing counterfeit money; and Napoleon Bonaparte fined for getting drunk.—*Boston Traveller.*

The French and Slavery.—When the French talk of Liberty, they usually mean what they say; hence, it is not surprising that one of the first movements of the Provisional Government was to issue a decree preparing the way for the abolition of slavery in the French colonies. (Gowra in the neighborhood of Texas.) We should like to witness the reception of this decree in the South. The cheers of the republicans of New Orleans and Charleston (if they are audacious enough to cheer at all for these events) would faint over that particular time.—*Salem Observer.*

We have received the sixteenth annual report of the Massachusetts Anti-Slavery Society, a valuable document, and abounding in interesting facts connected with the anti-slavery cause. The reports of that society comprise, in themselves, a complete, though necessarily a condensed history of the movement from year to year, and are well worthy of careful preservation, either for ordinary reference or to stir up the pure mind by way of remembrance.—*Ohio A. S. Bugle.*

A Slave Minister.—The Christian Index has an obituary notice of Rev. Baptist Minister Cmsar, who recently died in Alabama. He was the property of the Alabama Association, and was successful as their servant in the propagation of the gospel. A slave bought and sent out to preach the gospel to his fellow-slaves, is a phenomenon that Christianity could only have produced in these last ages.—*Essex Transcriber.*

A New Cure for Consumption.—A Mr. Deschamps has recently addressed a letter to the Academy of Science, (Paris,) in which he asserts that he has discovered an infallible remedy for consumption of the lungs, even when tubercles have formed. He has forwarded his recipe, and sent security to the value of 70,000 francs, to be forfeited in case the efficacy of his remedy should not be established by experience.

DR. CHANNING'S WORKS.

CHEAP EDITION.

Many persons having written to the Publisher of Dr. Channing's works, to ascertain when the new and cheap edition will be ready for delivery, he adopts this method as the easiest and cheapest, for returning an answer to such inquiries.

The works will probably be issued in three or four weeks. Four volumes have passed through the press already. The Publisher is happy to add, that the quality of the mechanical work is superior to what was first contemplated, that it will indeed prove to be the cheapest edition in this or any other country.

Those who intend to subscribe are informed that it is indispensably necessary that they should forward to the Publisher, (post paid) a statement of the number of copies they intend taking, before the day of publication.

The subscriptions at present received exceed three thousand copies, and will probably reach four thousand before the day of delivery. They have been received from the farthest West and South, and from the North and East as far as Canada and Eastport. And one of the pleasantest facts to be mentioned is the cheerful readiness on the part of all denominations to possess the work.

GEO. G. CHANNING.

Publisher, 128 Washington St. (up stairs.)

From Dr. J. V. C. Smith, Post Physician.

Isaac Davis, D.D., an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide, which looks the best—nature's work, or his!—*Boston Medical and Surgical Journal.*

EAST BOSTON, May 23, 1847.

MR. S. W. FOWLE.

Dear Sir—I have seen so much of the virtue of "Wistar's Balsam of Wild Cherry," that I feel it my duty to add my testimony to its praise. My son, about 14 years of age, has for the last ten months been afflicted with a severe cough, pains in the side and body, and a gradual wasting, until he was but a mere living skeleton. I had had the advice of three physicians, but none of them could give him any relief, and gradually, yet surely, he seemed to be sinking into the tomb. Happening accidentally to see some of your "Free Almanac," we felt as though the Balsam would help him, as there were some cases which had been cured when they were as bad as his was. I therefore procured a bottle of Dr. Kider's, the agent in this place, and before he had used all of it he began to grow better, and in using three bottles, his cough was all gone, and he is now enjoying good health, for which he is solely indebted, through the blessing of God, to WISTAR'S BALSAM OF WILD CHERRY.

Noble genuine unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally in the United States and British Provinces.

CAPITAL PUNISHMENT—FRANCE.

The Massachusetts Society for the Abolition of Capital Punishment will hold a public meeting to respond to France for the abolition of the Punishment of Death for all political offences, next Friday evening, at Central Hall, No. 9 Milk-street.

The meeting will be addressed by Wendell Phillips, Dr. Channing, Rev. Mr. Holland, and others.

The Editor of the Prisoner's Friend will deliver an address in the Unitarian Church in Tanton next Sabbath, in the morning, on Discharged Convicts, and in the evening, in the Universalist Church, on the Improvement of Prisons.

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Norfolk County A. S. Society will be held at DEDHAM, in the Temperance Hall, on THURSDAY, April 30th, at 9 o'clock. A. M. and will continue through the day and evening. W. L. Garrison, Wendell Phillips, Samuel May, Wm. W. Brown, and other speakers, will attend the meeting, and a very interesting occasion is anticipated. A general rally from all parts of the County, and from other parts of the State, is earnestly entreated, and confidently hoped.

EDMUND QUINCY, Pres't.

INCREASE S. SMITH, } Secretaries.
ANNE W. WESTON, }

The N. B. PIC NIC plan, which has given such general satisfaction wherever tried, will be adopted on this occasion. Parties and individuals, therefore, attending the meeting, will bring their own provisions with them. []

JOHN S. JACOBS.

A self-emancipated slave from North Carolina, proposes the following series of meetings, relying upon the influence of the friends in each place to aid the cause along.

Fairhaven,	Friday,	April 14
St. Bedford,	Saturday,	15
Cambridge,	Tuesday,	18
South Boston,	Wednesday,	19

WILLIAM W. BROWN.

An Agent of the Massachusetts Anti-Slavery Society, will lecture in the towns named below, as follows:—

Franklin,	Sunday,	April 16
Hillingham,	Tuesday,	18
Dedham,	Thursday,	20
Uxbridge,	Sat and Sunday,	22 & 23
Milbury,	Tuesday,	25

Wanted.

A situation on a farm by a boy 10 years old. His parents will furnish his clothing. Inquire at the Anti-Slavery Office, 21 Cornhill.

ATHOL WATER CURE.

The subscriber begs leave to call the attention of invalids, especially those suffering from chronic disease, to his Hydrophatic establishment in Athol, Mass.

His house was opened for the reception of patients last season, and it is believed offers excellent facilities for a philosophic and thorough course in Hydrophatic. The supply of water is abundant, and of purity has been pronounced "quite equal to water on a distill." The location is quite eligible, being but a short distance from the V. & M. R. Road. The vicinity abounds in a variety of scenery, and has charming grounds for walks and rambles. So that with the water, suitable regimen, moderate exercise, patients can scarcely fail to obtain the healthful results for which they labor.

The following case illustrates this remark. Mrs. B., wife of Dea. B., of Warwick, Mass., aged about thirty-five years, was brought to me in August. Her case presented the following phenomena. If placed in an erect position, and left unsupported, she forthwith fell backward to the ground. If being supported, she made an effort to walk, either foot, when carried, she fell. In the contrary, would cross the other. She had been in this condition nearly a year. Her treatment commenced the 16th of Sept., and was continued to the 25th Oct., only, when she left, so far recovered as to be able to walk half a mile with ease. Since her return to her

POETRY.

From the Anti-Slavery Standard.
ODE TO FRANCE.
BY JAMES RUSSELL LOWELL.

As, flake by flake, the beating avalanches
Build up their imminent crags of noiseless snow,
Till some chance thrill of loosened rain launches,
And the blind flocks leap unwarmed below,—
So grew and gathered, through the silent years,
The madness of a people, wrong by wrong;
There seemed no strength in the dumb toiler's tears—
No strength in suffering; but the Past was strong;
The brute despair of trampled centuries
Leapt up with one hoarse yell, and snapt its hands,
Groped for its right with horny, callous hands,
And stared around for God, with blood-shot eyes:
What wonder if those palms were all too hard
For nice distinctions?—if that maimed throat
They, whose thick atmosphere no bard
Had shivered with the lightning of his song,
Brutes with the memories and desires of men,
Whose chronicles were writ with iron pen,
In the crooked shoulder and the forehead low,
Set wrong to balance wrong,
And physicked woe with woe?

They did as they were taught; not theirs the blame
If men, who scattered fire-brands, reaped the flame:
They trampled Peace beneath their savage feet,
And by her golden tresses drew
Mercy along the pavement of the street—
O, Freedom! Freedom! is thy morning dew
So gory red? Alas, thy light had ne'er
Shown in upon the chaos of their lair!
They reared to thee such symbols as they knew,
And worshipped it with flame and blood—
A Vengeance, axe in hand, that stood
Holding a tyrant's head up by the clotted hair.

What wrongs the Oppressor suffered, these we know;
These have found piteous voice in song and prose;
But for the Oppressed, their darkness and their woe,
Their grinding centuries—what more had those,
Though hall and palace had no eyes nor ears,
Hardening a people's heart to senseless stone,
Thou knowest them, O Earth, that drank their tears,
O Heaven, that heard their inarticulate moan!
They noted down their fetters, link by link,
Coarse was the hand that scribbled it, red the ink;
Rude was their score, as suits unlettered men,
Notched with a headman's axe upon a block;
What marvel if, when came the evening shock,
'Twas Ate, not Uranus, held the pen?

With eye averted, and an anguished frown,
Loathingly glides the muse through scenes of strife,
Where, like the heart of vengeance, up and down,
Throbs in its frame-work the blood-muffled knife.
Slow are the steps of Freedom, but her feet
Turn never backward; her's no bloody glare;
Her light is calm, and innocent, and sweet,
And where her light comes, there is no despair:
Not first on palace and cathedral spire,
Quivers and gleams that unconsumed fire;
While these stand black against her morning skies,
The peasant sees it leap from peak to peak
Along his hills; the craftsman's burning meek;
Own with cool tears its influence mother-milk;
It lights the poet's heart up like a star;
Ah! while the tyrant deemed it still afar,
And twined with golden threads his futile snare,
That swift, convulsing blow all round him ran,
'Twas close beside him there,
Blazing for ever in the soul of man.

O Breker-King, is this thy wisdom's fruit?
A dynasty plucked out as 'twere a weed
Grown rankly in a night, that leaves no seed?
Could eighteen years strike down no deeper root?
But now thy vulture eye was turned on Spain—
A shout from Paris, and thy crown falls off,
Thy race has ceased to reign,
And thou become a fugitive and seer:
Slippery the feet that mount by stairs of gold,
And weakest of all fences one of steel;
Go and keep school again, like him of old,
The Syracusan tyrant, though may't feel
Royal amid a birch-awayed Commonwealth!

Not long can he be ruler who allows
His time to run before him; thou wast naught,
Soon as the strip of gold about thy brows
Was no more emblem of the People's thought:
Vain were thy bayonets against the foe
Thou hadst to cope with; thou didst wage
War, not with Frenchmen merely,—no,
Thy strife was with the Spirit of the Age,
The invisible Spirit, whose first breath divine
Scattered thy frail endeavor,
And, like poor last year's leaves, whirled thee and
thine
Into the Dark forever!

Is here no triumph? Nay, what though
The yellow blood of Trade meanwhile should pour
Along its arteries a shrunken flow,
And the idle canvass drop around the shore?
These do not make a State,
Nor keep it great;
I think God made
The earth for man, not trade,
And, where each humble human creature
Can stand, no more suspicious or afraid,
Great and kindly in his right of nature,
To Heaven and Earth knit with harmonious ties,
Where I behold the exultation
Of unshod glowing in those eyes
That had been dark for ages,
Or only lit with bestial loves and rages,
There I behold a Nation:
The France which lies
Between the Pyrenees and Rhine,
Is the least part of France;
I see it rather in the soil whose shine
Burns through the craftsman's grimy countenance,
In the new energy divine
Of Toil's enfranchised glance.

And if it be a dream,
If the great Future be the little Past,
'Neath a new mask, which drops and shows at last
The same weird mocking face to baulk and blast,—
Yet, Muse, a gladder measure suits the theme,
And the Tyrtan harp
Loves notes more resolute and sharp,
Throbbing as throbs the bosom, hot and fast:
Such visions are of morning,
There is no vague fore-warning,
The dreams which nations dream come true,
And shape the world anew:
If this be a sleep,
Make it long, make it deep,
O Father! who sendest the harvest men reap!
While labor so sleepeth,
His sorrow is gone,
No longer he weepeth,
But smileth and sleepeth
His thoughts in the dawn;
He heareth Hope yonder
Rain, hark-like, he fancies
His dreaming hands wander
'Mid heartsease and passions;
'Tis a dream! 'Tis a vision!

Shrieks Mammon aghast,
'The day's broad desolation
Will chase it at last;
Ye are mad, ye have taken
A slumbering kraken
For firm land of the Past!
Ah! if he awaken,
God shield us all then,
If this dream rudely shaken
Shall cheat him again!

Since first I heard our Northwind blow,
Since first I saw Atlantic throw
On our fierce rocks his thousand snow,
I love thee, Freedom; as a boy,
The rattle of thy shield at Marathon
Did with a Grecian joy
Through all my pulses run;
But I have learned to love thee now,
Without the helm upon thy gleaming brow,
A maiden mild and undefiled,
Like her who bore the world's redeeming Child;
And surely never did thy altars glance
With purer fires than now in France;
While, in their bright white flashes,
Wrong's shadow, backward cast,
Waves covering o'er the ashes
Of the dead blaspheming Past;
O'er the shapes of fallen giants,
His own unburied brood,
Whose dead hands clench defiance
At the overpowering good:
And down the happy Future runs a flood
Of prophesying light;
It shows an Earth no longer stained with blood,
Blossom and fruit where now we see the bud
Of Brotherhood and Right.

REFORMATORY.

LETTER FROM THOMAS M'CLINTOCK.
WATERLOO, (N. Y.) 3d month, 21, 1848.

DEAR FRIEND—Not being able to be with you at the approaching Sabbath Convention, I have penned a few lines, which I herewith forward, to be applied to any use to which they may be thought adapted. I am glad to learn, by the Liberator, that it is proposed to publish Tracts, calculated to spread just views relative to the institution of the Sabbath. I had myself thought of suggesting the same measure, that one or several short and comprehensive Tracts should be prepared, and put in extensive circulation, to neutralize the pernicious error which is being so widely propagated through a similar instrumentality. When this is done, let them be noticed in the Liberator, and other friendly periodicals, and the price per thousand stated, and I think I can promise we will have a subscription made up here, sufficient, at least, to obtain a supply for this vicinity. The interest I feel in the object of the Convention, would make it very desirable to have participated in it, at least by my personal presence. But, in this circumstance, I am not able to do so. Desiring that success may crown your efforts, in the advancement of Truth and Goodness,
I subscribe, thy friend,
THOMAS M'CLINTOCK.

THOUGHTS ON THE SABBATH OBSERVANCE.

BY THOMAS M'CLINTOCK.

At what time the custom commenced of observing one day in seven, as a day of rest, it is probably impossible, and the obscurity and fable in which the early history of all ancient nations is involved, to determine with even an approximation to certainty. The first notice we have of it, is in the literature of the Hebrews, where it appears as a part of a profuse ceremonial, and very imperfect system of religion. It is represented to have been enjoined on the Israelites, during their exodus from Egypt. Three reasons are assigned in the Pentateuch for its institution. First, the alleged fact, that God 'made Heaven and Earth,' and 'all that in them is,' in six days, and 'rested on the seventh,' and, therefore, 'blessed the sabbath day, and hallowed it.' Second, 'that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.'—Exod. xxiii. 12. Third, expressed thus:—Exod. xxxi. 13b. 'Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.' These, I think, comprise all that is recorded in the Bible, expressive of the origin and design of the sabbath, or seventh day rest.

The first—which is a part of the decalogue, represented to have been suddenly spoken by Jehovah, out of the mount, mid fire, and smoke, and earthquake—carrying, as it does, in itself, its own refutation, must be referred to the class of mythological legends which mark the records of the nation. Its relation by the facts of nature—the history written in the earth itself by the Author—which demonstrate, that instead of the impossible brief period of six days, the earth was probably millions of years in preparatory formation, before it was fitted to be the residence of man. And where is the evidence that God ever rested from his work? Are not the revolutions of the suns, and planets, and mighty systems which constitute the immensity of Creation, his work? And have they ever ceased their movements? Where, indeed, is the evidence—notwithstanding the myriads of ages that the fixed stars are proved to have been shining in the expanse of heaven—that the work of creation is yet consummated? Do not the discoveries of Astronomy form an opposite conclusion? It is impossible, therefore, that God, the Author of Creation, could be the author of that part of the Jewish decalogue, instituting the sabbath, with its sanctions.

The second—viz: 'That thine ox and thine ass may rest, &c.'—may be a good reason for a periodical cessation from physical labor, and one day in seven may be a wise and good arrangement; but no ground is afforded by the text for the idea that the day so set apart must be regarded as holy, more than any other day of the week.

The third reason alleged—viz: 'That the sabbath day was a sign between God and the children of Israel—an evidence that the Lord had sanctified them,'—that is, set them apart as a holy people, to himself—for this is the meaning of the passage—is simply one, among the many examples contained in the Jewish writings, of the false and unworthy views of the Divine character, entertained by that people, originating in a bigoted and selfish feeling, which led them to cherish the idea that they were the peculiar favorites of Heaven, to the exclusion of the rest of the world.

And whether this custom of appropriating one day in seven, as a season of respite from bodily toil, originated with the Hebrews, or whether it is referable to a more remote antiquity, most clear it is, from this and other passages of like import, that as a religious institution, embracing the idea of holy time, during which works not wrong in themselves were criminal, it is purely Jewish.

The passage, Gen. ii. 3, which represents God to have 'blessed the seventh day, and sanctified it,' on ending the work of creation, can be of no force in establishing an opposite conclusion. For, 1. The book of Genesis bears indisputable internal evidence that it is the work of the same writers and compilers as the other books of the Pentateuch, and, consequently, contemporaneous with them. 2. The reason alleged for sanctifying it is 'without weight, being, as we have seen, based in ignorance and error, and hence, impossible to have originated from the omniscient God.' Besides, the passage itself contains no intimation for the observance of a sabbath, nor do the writers of the Pentateuch anywhere intimate or pretend that a sabbath had been observed, prior to its appointment to the Israelites in the wilderness. On them it is represented to have been enjoined by their lawgiver, with all its austerity, and its cruel and bloody penalties, and, like the rest of the Mosaic code, contemplated no repeal or modification at any subsequent period of the world. With every other part of the Jewish law, it comes under the injunction: 'Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.' Deut. iv. 1, 2.

And thus the statute reads regarding it: 'The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.' Exod. xx. 10. 'It is a sign between me and you throughout your generations.' 'Ye shall keep the Sabbath, therefore: for it is holy unto you.' 'Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.' Exod. xxxi. 13, &c. 'Ye shall kindle no fire throughout your habitations upon the sabbath day.' xxiv. 3. 'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks, brought him to Moses and Aaron, and to all the congregation. . . . And the Lord said unto Moses, The man shall surely be put to death. . . . And all the congregation brought him without the camp, and stoned him with stones, and he died.' Num. xv. 22, &c.

Such is the law of the sabbath, as established among the Jews. Such is the sabbath, as a Jewish institution; such the only sabbath found in the Bible. The requirements enjoined in its observance, and the penalty attached to non-observance, are at variance with the freedom and the spirit of Christianity. The first degrades the mind of man—violates the broad charter of his liberties, the Creator's gift—by an unreasonable and superstitious estimate of a merely human and conventional arrangement. The second derogates from the character of God, the penalty being altogether disproportionate to the offense, and, as claiming to be fixed by God's command, must be regarded by every benevolent human being as an impious imputation on the Divine goodness, mercy, and justice—an assumption which can find an apology only in the ignorance of those who have adopted it. This, indeed, seems to be conceded by the advocates of the Sabbath as holy time, since they generally admit that the penalty of death for non-observance, is not now to be regarded as a concomitant of the institution.

But where is their authority to separate the penalty from the obligation to observe it as a holy day? It will be as impossible to find as any authority whatever for its observance as a Christian institution. If it is accepted at all, it must be embraced with all the rigid and terrible features which it presents in the Mosaic code; for no authority can be elsewhere found for it, as a Divine and permanent institution; none in reason—none in the Bible.

It finds no warrant in the practice of Jesus of Nazareth. It was the only ceremonial institute of the Jews which he seems purposely to have slighted. There is little doubt that it was the design of his ministry to supersede all merely ceremonial observances, by the practice of essential principles of righteousness. But being brought up in their observance, he appears not yet to have seen, during the brief period of his labors, that the time was to come, in which it was obligatory to decline them generally in practice. Hence we find him eating the passover with his disciples, so late as the evening before he suffered. But, by permitting his disciples to gather the ears of corn, thus working on the sabbath day, to provide themselves with food, contrary to the provisions of the law, and justifying them in it; and by healing the sick on that day, and commanding the cured 'to take up his bed and walk,' we find him repeatedly incurring from the Jews the charge of sabbath-breaking. And what was his answer to them? 'My Father worketh hitherto, and I work'—thus admitting that he worked on the sabbath. Again: 'The sabbath was made for man, and not man for the sabbath: (therefore the son of man is lord of the sabbath day.' (John v. 17, 22, 23, 25.) As much as to say: 'The sabbath is a human institution, made for man's convenience and use. Man has therefore dominion over it, to annul, or use it as he pleases, in the performance of works good to themselves.'

The apostolic writings are equally, or even still more conclusive, against sabbath observance, as of Divine institution. Paul everywhere taught the abrogation of the Jewish code, and the introduction of a better law, established upon better principles. And he expressly asserts the abolition of the sabbath, as of any binding obligation. To the Colossians he says: 'Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath, which are a shadow of things to come, but the body is of Christ.' (Chap. ii. 16.) Here the Apostle is very explicit in regard to the sabbath. After cautioning them not to let any man spoil them, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, who, he declares, had blotted out 'the handwriting or ordinances that was against them,' and took it out of the way, nailing it to his cross; he gives them to understand that their Christian liberty is not to be subject to the judgment of any man, who might weakly assert that they were still under obligations to observe holy days. 'Let no man judge you in meat, or in drink, or in respect of an holy day.' This would seem sufficiently definite. For, if they were not to be called in question for their non-observance of any holy day, the sabbath would, of consequence, be included. But, lest this should not be enough, to satisfy the prejudices of Judaizing Christians, he expressly says, 'Nor of sabbath.'

I will instance one more passage, of similar import, out of his Letter to the Galatians. He here compares those who had been under the law, to children 'in bondage, under the elements of the world.' But God, he says, 'sent his son, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.' For which reason, he tells them, they are no more servants to the law, but sons, and heirs of God, through Christ, whose spirit they have received. The observation of days was, therefore, in his view, a flagrant departure from the purity of Christian principle. And he expressed his apprehensions regarding them, in these terms: 'But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed on you labor in vain.' Gal. iv. 9, 10.

In further proof of apostolic sentiment, regarding the observance of a sabbath, I will only, in addition, advert briefly to a statement contained in the Acts of the Apostles. Certain men who came down from Jerusalem, to Antioch, had taught the believers that it was necessary to keep the law of Moses. With them Paul and Barnabas 'had no small dissension and dispute,' and it was determined to refer the question to the Apostles and Elders at Jerusalem. Their decision, which was sent by letter to the brethren at Antioch, and Syria, and Cilicia, will be found in Chap. xv. ver. 28, 29. Among the duties enjoined, are several which probably all Christians will admit are now superfluous, yet the keeping of a sabbath is not included in the enumeration! If the Apostles had considered it obligatory, can it for a moment be supposed they would have omitted so important an item, in directions relative to the Gentiles, who had not been in the observance of a sabbath, when they declared, 'it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things.'

But we have not only the evidence of the New Testament scriptures, of the repudiation of the sabbath by the most distinguished teachers in the Apostolic age. However individuals, and possibly small societies, who had been brought up in the Jewish faith, may have retained their attachment to this and other rituals of the old law, conclusive proof exists in the writings of Justin Martyr, that down to his time, 150 years after Christ, no sabbath was observed by the Christian church.

Some years since, my attention being directed to the examination of sabbatical institutions, I had a careful translation made of some passages bearing on the subject, in the works of Justin, in the Philadelphia Library, one of which I will here insert, in attestation of the statement just made. The treatise from which the extract is taken, is in the form of a dialogue with Trypho, a Jew. Trypho is represented as saying: 'It is this that surprises us, that you, who boast of the true religion, and wish to excel other men, differ nothing, in your way of living, from the Gentiles, inasmuch as you neither keep festival days, nor sabbaths, nor observe circumcision; and moreover, that while you place your hopes in a crucified man, you nevertheless expect to receive good from God, though living in the neglect of his commandments, &c. To which Justin replies: 'I have shown that there was to be a final law and testament, of transcendent authority; this it is necessary for all men to observe, who aspire to be heirs of God. For the law which was promulgated in Horeb is now the old law, and only your law; but the latter law is to be of universal effect; in the same manner as one law repeals another, and the last will (or testament) supercedes that which was previously made, &c. The new law intends that you should keep a perpetual sabbath: but you, when you have spent one day idle, think you have discharged your religious duty, not considering why that was commanded you, &c. For we ourselves would observe the circumcision of the flesh, and sabbaths, and all the holy days, if the cause was not known to us why these things were commanded.' Justin then explains to him the reasons, and adds: 'God was the same in the time of Enoch, and all others, who neither observed the circumcision of the flesh, nor sabbaths, nor other rites which Moses commanded, &c. You see the elements do not cease, nor keep a sabbath. Remain as you have been created. For if, before Abraham, there was no need of circumcision, nor of the celebration of the sabbath, and holy days, &c., before Moses, neither is there now, after Jesus Christ.' And again: 'For as circumcision began from Abraham, and sabbaths, sacrifices and oblations from Moses, which it has been shown were ordered on account of the hardness of heart of your people, so it was necessary these should end, according to the counsel of the Father, in Jesus Christ, the son of God.'

This is conclusive, as regards the practice of the early Christians, to the time of Justin. Nor is it probable, that for many years after, the judicious among them regarded the seventh or the first day of the week as holy time, or considered it required to abstain from their usual occupations on either, beyond the time appropriated to their religious assemblies. To this effect speaks Jerome, so late as the fourth century, on the Epistle to the Galatians, Chap. iv. viz: 'Lest a disordered congregation of the people might lessen the faith in Christ, therefore some days are appointed that we might all come together. Not that that day wherein we meet is more solemn, but that on whatever day there is an assembly, a greater joy may arise from the sight of one another.' (See Valerius' Annot. to Euseb. p. 673. Cambridge, 1633.)

The edict of the profligate emperor Constantine, about the year 300, commanding 'judges, and town-people, and the occupations of all trades,' 'to rest on the venerable day of the sun,' while it gave liberty to those in the country to attend to the business of agriculture, has often been cited, and need not be repeated here. It shows the source of sabbatical observance among professed Christians. It came in with that flood of corruption which deluged the nominal church in the day of its deep apostacy.

The assumption of modern sabbatarians, that the sabbath was transferred, by Divine command, from the seventh day of the week to the first, which is now the Christian sabbath, and of perpetual obligation, is wholly gratuitous—without the slightest foundation in truth. The truth of the matter is—no sophistry can disprove it—there is neither a command in the New Testament to observe the Jewish sabbath, nor any allusion to the substitution of any other day in its place, nor a single hint relative to sabbath-breaking. The only external relative of the Bible is the Jewish sabbath. What that is, in its requirements and penalties, we have seen. And notwithstanding the pious zeal affected or felt, regarding the observance and the deprecation of the sabbath, not one nominal Christian in the land observes it. Each fixes his limits—not by the records, but by his own fancy, or his prejudices, growing out of the scanty materials of his information, and the penalty of these, the consequence of a want of candor and earnest inquiry.

The idea that the first day of the week possesses such peculiar sanctity, as to make it a great sin a desertion of God's holy day—to do work on it, not morally and religiously wrong on other days, appears, indeed, to be but modern in the Christian world. It is said to have been 'first broached' in England, about the year 1504, by Dr. Bound, a Puritan divine.' 'To what a length this man and his fanatical adherents carried their notions,' will appear by the following. 'They were so hardly,' says Collier, 'as to say, that to do any service work or business on the Lord's day, was as great a sin as to kill a man, or commit adultery: that to throw a bowl on the Lord's day was as great a sin as to kill a man; that to make a feast, or to dress a wedding dinner in the same, was as great a sin as for a father to take a knife and cut his child's throat; and that to ring bells but one time (!!) on the Lord's day, was as great a sin as to commit a murder.' (Eccl. Hist. vol. ii. p. 11. Book vii. p. 644.)

What, then, follows from the foregoing? Shall the custom of observing one day in seven as a season of relaxation from physical labor, be abandoned? I answer, No: at least not at present. In the present imperfect and false condition of human society, I deem the custom, though incident to abuses and evils, a good one in its general tendencies and results. It is emphatically the poor man's day. It gives an opportunity for the re-organization of the physical system, and still more for the improvement of the mind—intellectually, physically, socially; by reading, by mingling in religious assemblies, properly conducted, by listening to intelligent discourses in the various departments of human knowledge, connected with man's interests and happiness, physical and mental, temporal and eternal; by the reciprocity of the domestic circle—the interchange

of the offices of affection and friendship. All these may be promoted, and doubtless are, by the leisure the custom affords. But in a right state of society, each would find a supply for all his wants, of body and mind, and consequently all would have the amount of rest useful to them on every day.

But, as in a right state of society no superstitious observance of any one hour of a day would be needed, so in the present wrong state of society, no superstitious observance of one day in seven can be demanded. Let this false and superstitious reverence for the day be abolished. Let it be regarded, as it is, a human arrangement—a matter of expediency—adapted to man's apprehension of the existing state of things, and about which, therefore, different sentiments may be lawfully entertained, and to restrain which, by legal enactments, must necessarily be an infringement of individual and inherent rights.

Will it be said, 'Remove the idea of a peculiar holiness to the day, and the motive for its orderly and religious observance is also removed?' And can it be that we want what is false taught and embraced, that religion may be sustained? Is piety a flower which, to flourish, needs to be planted in the soil of superstition and error? Those who so deem, must have low views of the perfections of the Creator, and the harmony of his works. True Piety is planted in the rich mould of TRUTH, springs up, sparkling with gems torn from its native soil, is fanned only by the breath of Heaven, and irradiated by the immortal perfections of righteousness—the attributes of the Divine Original. TO IT, EVERY DAY IS HOLY.

THE COMING OF CHRIST—NO. V.
BY OLIVER SORCROSS.

The question may now arise, Did the apostles of Christ understand the nature of his second coming?

Few prophets, perhaps, have, at the time they prophesied, understood the meaning of their predictions. Daniel heard, but understood not. (Dan. xiii. 8.) Jonah was angry, because he supposed that his prophesy against Nineveh had failed of its fulfillment; not knowing that a day, in prophetic language, signifies a year. When the question was put to the prophet John, concerning a vision, 'What are these which are arrayed in white robes, and whence come they?' he did not attempt an answer, but said, 'Sir, thou knowest.'

Many examples of this kind might be quoted, to show that prophets did not always understand the visions and communications which they received. Hence it would not be a peculiar case, if the apostles misunderstood, in some cases, the communications of Christ, or of the Spirit, to them. Let us look at their predictions in reference to the coming of Christ.

When Christ intimated, after his resurrection, that John would live till his second coming, the saying took root, among the brethren, that 'that disciple should not die.' This shows that they supposed that those who lived to see the second coming of Christ, would never die. This opinion might have resulted from giving a literal definition to the terms used in Christ's prophesy, and from blending together the two events predicted by him.

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